

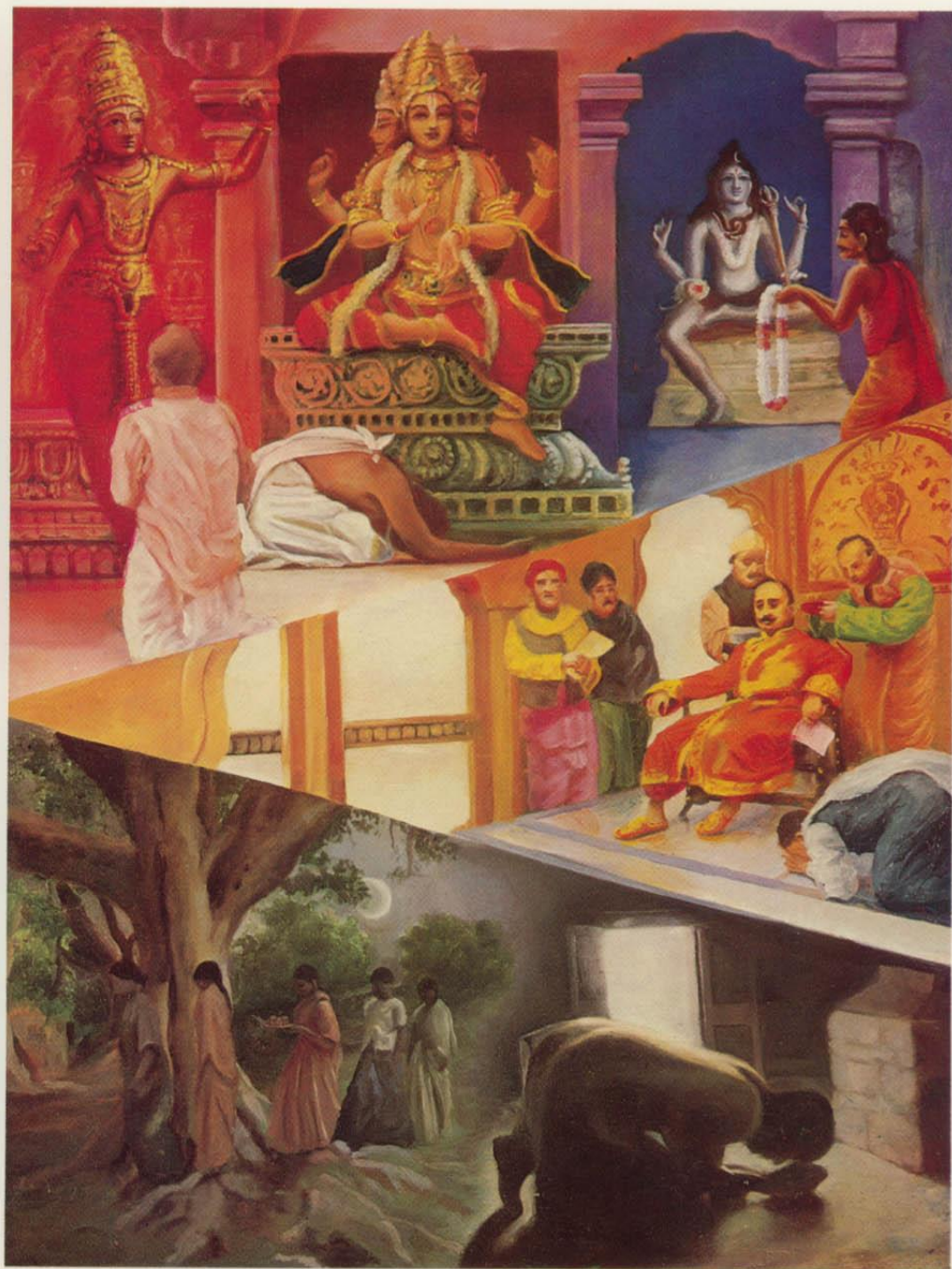


Plate 46 Those who are in the mode of goodness worship the demigods, those in the mode of passion worship the demons, and those in the mode of darkness worship the dead and the ghosts. (pp.246-247)

Chapter 17: The Divisions of Faith

TEXT 4

*yajante sattvika devan
yaksa-raksamsi rajasah
pretan bhuta-ganams canye
yajante tamasa janah*

SYNONYMS

yajante—worship; *sattvikah*—those who are in the mode of goodness; *devan*—demigods; *yaksa-raksamsi rajasah*—those who are in the mode of passion worship demons; *pretan*—dead spirits; *bhuta-ganan*—ghosts; *ca anye*—and others; *yajante*—worship; *tamasah*—in the mode of ignorance; *janah*—people.

TRANSLATION

Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

PURPORT

In this verse the Supreme Personality of Godhead describes different kinds of worshipers according to their external activities. According to scriptural injunction, only the Supreme Personality of Godhead is worshipable, but those who are not very conversant with, or faithful to, the scriptural injunctions worship different objects, according to their specific situations in the modes of material nature. Those who are situated in goodness generally worship the demigods. The demigods include Brahma, Siva and others such as Indra, Candra and the sun-god. There are various demigods. Those in goodness worship a particular demigod for a particular purpose. Similarly, those who are in the mode of passion worship the demons. We recall that during the Second World War, a man in Calcutta worshiped Hitler because thanks to that war he had amassed a large amount of wealth by dealing in the black market. Similarly, those in the modes of passion and ignorance generally select a powerful man to be God. They think that anyone can be worshiped as God and that the same results will be obtained.

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man. Sexual service is also considered to be in the mode of darkness. Similarly, in remote villages in India there are worshipers of ghosts. We have seen that in India the lower class people sometimes go to the forest, and if they have knowledge that a ghost lives in a tree, they worship that tree and offer sacrifices. These different kinds of worship are not actually

God worship. God worship is for persons who are transcendently situated in pure goodness. In the *Srimad-Bhagavatam* it is said, *sattvam visuddham vasudeva-sabditam*. "When a man is situated in pure goodness, he worships Vasudeva." The purport is that those who are completely purified of the material modes of nature and who are transcendently situated can worship the Supreme Personality of Godhead.

The impersonalists are supposed to be situated in the mode of goodness, and they worship five kinds of demigods. They worship the impersonal Visnu, or Visnu form in the material world, which is known as philosophized Visnu. Visnu is the expansion of the Supreme Personality of Godhead, but the impersonalists, because they do not ultimately believe in the Supreme Personality of Godhead, imagine that the Visnu form is just another aspect of the impersonal Brahman; similarly, they imagine that Lord Brahma is the impersonal form in the material mode of passion. Thus they sometimes describe five kinds of gods that are worshipable, but because they think that the actual truth is impersonal Brahman, they dispose of all worshipable objects at the ultimate end. In conclusion, the different qualities of the material modes of nature can be purified through association with persons who are of transcendental nature.

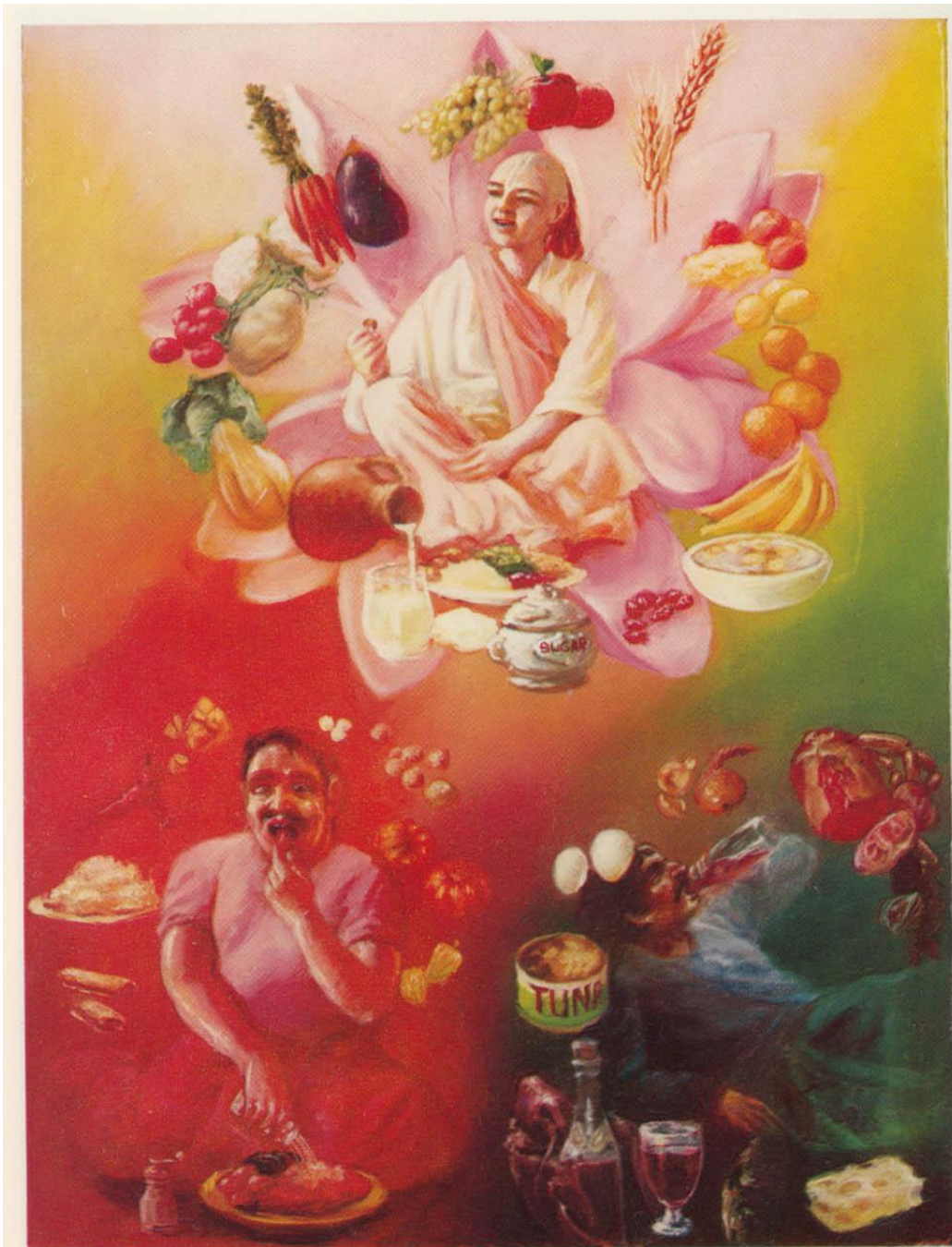


Plate 47 Foods in the three modes of nature. ("You are what you eat.")
(pp.248-249)

Chapter 17: The Divisions of Faith

TEXT 8-10

*ayuh-sattva-balarogya-
sukha-priti-vivardhanah
rasyah snigdha sthira hrda
aharah sattvika-priyah
katv-amlalavanaty-usna-
tikсна-rukṣa-vidahinah
ahara rajasasyeṣṭa
duḥkha-sokamaya-pradaḥ
yata-yamagata-rasam
puti paryuṣitam ca yat
ucchiṣṭam apī camedhyam
bhojanam tamasa-priyam*

SYNONYMS

ayuh—duration of life; *sattva*—existence; *bala*—strength; *arogya*—health; *sukha*—happiness; *priti*—and satisfaction; *vivardhanah*—increasing; *rasyah*—juicy; *snigdha*—fatty; *sthirah*—enduring; *hrdayah*—pleasing to the heart; *aharah*—food; *sattvika*—to one in goodness; *priyah*—palatable.

TRANSLATION

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such nourishing foods are sweet, juicy, fattening and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

PURPORT

The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits and vegetables. These foods are very dear to those in the mode of goodness. Some other foods, such as baked corn and molasses, while not very palatable in themselves, can be made pleasant when mixed with milk or other foods. They are then in the mode of goodness. All these foods are pure by nature. They are quite distinct from untouchable things like meat and liquor. Fatty foods, as mentioned in the eighth

verse, have no connection with animal fat obtained by slaughter. Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. It is only through brute mentality that this killing goes on. The civilized method of obtaining needed fat is by milk. Slaughter is the way of subhumans. Protein is amply available through split peas, *dhall*, whole wheat, etc.

Foods in the mode of passion, which are bitter, too salty, or too hot or overly mixed with red pepper, cause misery by producing mucous in the stomach, leading to disease. Foods in the mode of ignorance or darkness are essentially those that are not fresh. Any food cooked more than three hours before it is eaten (except *prasadam*, food offered to the Lord) is considered to be in the mode of darkness. Because they are decomposing, such foods give a bad odor, which often attracts people in this mode but repulses those in the mode of goodness.

Remnants of food may be eaten only when they are part of a meal that was first offered to the Supreme Lord or first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness, and they increase infection or disease. Such foodstuffs, although very palatable to persons in the mode of darkness, are neither liked nor even touched by those in the mode of goodness. The best food is the remnant of what is offered to the Supreme Personality of Godhead. In *Bhagavad-gita* the Supreme Lord says that He accepts preparations of vegetables, flour and milk when offered with devotion. *Patram puspam phalam toyam*. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the *prasadam* should be prepared in a particular way. Any food prepared by the injunction of the scripture offered to the Supreme Personality of Godhead can be taken even if prepared long, long ago, because such food is transcendental. Therefore to make food antiseptic, eatable and palatable for all persons, one should offer food to the Supreme Personality of Godhead.